The assembly of al...

Al Harith, son of Hammam related :
I journeyed to Damietta in year of much coming and going,
And in those days i was glanced after for my affluence, desired in friendship ,
I trained the bordered robes of wealth and looked upon the features of joy
And I was travelling with companions who had broken the staff of dissension, who were suckled on the milk flows of concord,
So that they showed like the teeth of a comb in uniformity,
and like one soul in agreement of desires;
But we coursed on withal apace,
and not one of us but had saddled a fleet she camel
And if we alighted at a station or went aside to a spring,
we snatched the halt
and lengthened not the staying.
Now it happened that we were urging our camels on a night youthful in prime, ravenlocked of complexion

مقامات الحريري

أخبر الحارث بن همّام
قال: ظعنت إلى دمياط،
عام هياط ومياط؛
وأنا يومئذ مرموق الرّخاء،
مومق الإخاء،
أسحب مطارف الثّراء،
وأجتلي معارف السّراء.
فرافقت صحبا قد شقّوا عصا الشّقاق،
وارتضعوا أفاويق الوفاق؛
حتّى لاحوا كأسنان المشط في الاستواء،
وكالنّفس الواحدة في التئام الأهواء.

وكُنّا مع ذلِك نسيرُ النّجاء.
ولا نرْحَلُ إلا كُلّ هَوْجاء.
وإذا نزَلْنا منزِلاً.
أو وَرِدْنا مَنْهَلاً.
اخْتلَسْنا اللُّبْثَ.
ولمْ نُطِلِ المُكْثَ.

فعنّ لَنا إعْمالُ الرِّكابِ. في ليلةٍ
فَتيّةِ الشّبابِ. غُدافيّةِ الإهابِ.

And we journeyed until the night season had put off its prime,
and the morning had wiped away the dye of the dark ;

But when we wearied of the march and inclined to drowsiness,

we came upon a ground with dewmoistened hillocks,
and a faint east breeze
And we chose it as a resting place for the white camels,
an abode for the night halt.

Now when the caravan had descended there,
and the groan and the roar of the beasts were still,

I heard a loud voiced man say to his talk fellow in the camp, " What is the rule of thy conduct with thy people and neighbours ?
The other answered, I am duteous to my neighbour though he wrong

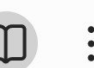
me ,
and give my fellowship even to the violent;
and bear with a partner though he disorder my affairs
and love my friend even though he drench me with a tepid draught;

فأسرَيْنا الى أن نَضا اللّيلُ شَبابَهُ.
وسلَتَ الصّبحُ خِضابَهُ.
فحينَ مِلِلْنا السُرَى.
ومِلْنا الى الكَرى.
صادَفْنا أرْضاً مُخضَلّةَ الرُّبا.
مُعتلّةَ الصَّبا.
فتخيّرْناها مُناخاً للعِيسِ.
ومَحطّاً للتّعريسِ.
فلمّا حلّها الخَليطُ.
وهَدا بها الأطيطُ والغَطيطُ.
سمِعْتُ صَيّتاً منَ الرّجالِ. يقولُ

لسَميرِه في الرّحالِ:

كيفَ حُكْمُ سيرَتِكَ. معَ جيلِكَ وجيرتِكَ؟

فقال:
أرْعَى الجارَ. ولوْ جارَ.
وأبذُلُ الوِصالَ. لمَنْ صالَ.
وأحْتَمِلُ الخَليطَ. ولوْ أبْدى التّخليطَ.
وأودّ الحَميمَ. ولو جرّعَني الحَميمَ.



and prefer my well wisher above my brother;
and fulfil to my comrade even though he requite me not with a tenth ,
and think little of much if it be for my guest;
and whelm my companion with my kindness ;
and put my talk fellow in the place

of my prince;
and hold my intimate to be as my chief;
and commit my gifts to my acquaintance;
and confer my comforts on my associate;
and soften my speech to him that hates me ;
and continue to ask after him that disregards me;
and am pleased with but the crumbs of my due;
and am content with but the least portion of my reward;
and complain not of wrong even when I am wronged;
and revenge not, even though a

viper sting me.



وأفضّلُ الشّفيقَ. على الشّقيقِ.
وأفي للعَشيرِ
وإنْ لمْ يُكافئْ بالعَشيرِ.
وأستَقِلّ الجَزيلَ. للنّزيلِ.

وأغمُرُ الزّميلَ. بالجميلِ.
وأنزّلُ سَميري. منزِلَةَ أميري.
وأُحِلّ أنيسي. محَلّ رَئيسي.
وأودِعُ مَعارِفي. عَوارِفي.
وأُولي مُرافِقي. مَرافقي.
وأُلينُ مَقالي. للقالي.

وأُديم تَسْآلي. عنِ السّالي.
وأرْضى منَ الوَفاء. باللَّفاء.
وأقْنَعُ منَ الجَزاء.
بأقَلّ الأجزاء.
ولا أتظلّمُ. حينَ أُظلَمُ.
ولا أنْقَمُ.
ولو لدَغَني الأرقَمُ.

Then said his companion to him,
 Alas ! my boy, only he ho clings should be clung to ;
only he who is valuable should be prized.
As for me I give only to him who will requite ; I distinguish not the insolent by my regard ;nor will I be of pure affection to one who refuses me fair dealing ;
nor treat as a brother one who would undo my tethering rope; nor aid one who would baulk my hopes nor care for one who would cut my cords; nor be courteous to him who

ignores my value ;
nor give my leading rope to one who breaks my covenant; nor be free of my love to my adversaries ; nor lay aside my menace to the hostile;
nor plant my benefits on the land of my enemies; nor be willing to impart to him who rejoices at my ills;
or show my regard to him who will exult at my death
nor favour with my gifts any but my friends; nor call to the curing of my sickness any but those who love me; nor confer my friendship on him who will not stop my breach; nor make my purpose sincere to him who wishes my decease



فقال لهُ صاحبُه: ويْكَ يا بُنيّ إنّما
يُضَنّ بالضّنينِ. ويُنافَسُ في الثّمينِ.
لكِنْ أنا لا آتي. غيرَ المُؤاتي. ولا أسِمْ
العاتي. بمُراعاتي.
ولا أُصافي. مَنْ يأبى إنْصافي.ولا
أُواخي. مَنْ يُلْغي الأواخي.
ولا أُمالي. مَنْ يُخيّبُ آمالي.
ولا أُبالي بمَنْ صرَمَ حِبالي. ولا
أُداري. مَنْ جهِلَ مِقداري.
ولا أُعطي زِمامي. مَنْ يُخْفِرُ ذِمامي.
ولا أبْذُلُ وِدادي. لأضْدادي.
ولا أدَعُ إيعادي. للمُعادي. ولا أغرِسُ
الأيادي. في أرضِ الأعادي.

ولا أسمَحُ بمُواساتي. لمَنْ يفْرَحُ
بمَساءاتي. ولا أرى التِفاتي. الى مَن
يشْمَتُ بوَفاتي. ولا أخُصّ بحِبائي.
إلا أحبّائي. ولا أستَطِبّ لدائي. غيرَ
أوِدّائي. ولا أمَلِّكُ خُلّتي. مَنْ لا يسُدّ
خَلّتي. ولا أصَفّي نيّتي. لمَنْ يتمنّى
منيّتي.

nor be earnest in prayer for him who will not fill my wallet; nor pour out my praise on him who empties my jar.

For who has adjudged that I should be lavish and thou shouldest hoard, that I should be soft and thou rough, that I should melt and thou freeze, that I should blaze and thou smoulder ?

No, by Allah, but let us balance in speech as coin, and match in deed as sandals. That each to each we may be safe from fraud and free from hatred. For else, why should I give thee full water and thou stint me why should I bear with thee and thou contemn me? why should I gain for thee and thou wound me? why should I advance to thee and thou repel me? For how should fair dealing be attracted by injury ? how can the sun rise clear with cloud ? And when did love follow docilely

after wrong ? and what man of honour consents to a state of abasement ?For excellently said thy father :

ولا أُخلِصُ دُعائي. لمَنْ لا يُفعِمُ

وِعائي.
ولا أُفرِغُ ثَنائي. على مَنْ يفْرِغُ إنائي.

ومنْ حكمَ بأنْ أبذُلَ وتخْزُنَ.
وألينَ وتخْشُنَ.
وأذوبَ وتجْمُدَ.
وأذْكو وتخْمُدَ؟
لا واللهِ بلْ نتَوازَنُ في المَقالِ.
وزْنَ المِثْقالِ.
ونَتحاذَى في الفِعالِ. حذْوَ النّعالِ.
حتى نأمَنَ التّغابُنَ.

ونُكْفى التّضاغُنَ.
وإلا فلِمَ أعُلّكَ وتُعلّني.
وأُقلّكَ وتستَقلّني.
وأجترِحُ لكَ وتجرَحُني.
وأسْرَحُ إليْكَ وتُسرّحُني؟
وكيف يُجْتَلَبُ إنْصافٌ بضَيْمٍ.
وأنّى تُشرِقُ شمْسٌ معَ غيْمٍ؟
ومتى أُصْحِبَ وُدٌ بعَسْفٍ.
وأيّ حُرّ رضيَ بخُطّةِ خسْفٍ؟
وللهِ أبوكَ حيثُ يقول:

Whoso attaches his affection to me, I repay him as one who builds on his foundation
And I mete to a friend as he metes to me, according to the fullness of his meting or its defect,
I make him not a loser for the worst of men is he whose today falls short of his yesterday.
Whoever seeks fruit of me gets only the fruit of his own planting.
I seek not to defraud, but I will not come off with the bargain of one

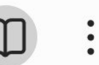
who is weak in his reason.
I hold not truth binding on me towards a man who holds it not binding on himself. There may be some one insincere in love who fancies that I am true in my friendship for him, while he is false;
And knows not in his ignorance that I pay my creditor his debt after its kind.
Sunder, with the sundering of hate, from one who would make thee a fool, and hold him as one entombed in his grave. And towards him in whos intercourse there is aught doubtful put on the garb of one who shrinks from his intimacy.
And hope not for affection from any

who sees that thou art in want of his money.

جزَيْتُ مَنْ أعلَقَ بي وُدَّهُ ... جَزاءَ

مَنْ يبْني على أُسّهِ
وكِلْتُ للخِلّ كما كالَ لي ...
على وَفاءِ الكَيْلِ أو بخْسِهِ
ولمْ أُخَسِّرْهُ وشَرُّ الوَرى ...
مَنْ يوْمُهُ أخسَرُ منْ أمْسِهِ
وكلُّ منْ يطلُبُ عِندي جَنى ...
فما لهُ إلا جَنى غرْسِهِ
لا أبتَغي الغَبْنَ ولا أنْثَني ..
بصَفقَةِ المغْبونِ في حِسّهِ.
ولسْتُ بالموجِبِ حقاً لمَنْ ...
لا يوجِبُ الحقَّ على نفسِهِ
ورُبّ مَذاقِ الهَوى خالَني ...

أصْدُقُهُ الوُدّ على لَبْسِهِ
وما دَرى منْ جهلِهِ أنّني ...
أقْضي غَريمي الدّينَ منْ جِنسِه
فاهجُرْ منِ استَغباكَ هجرَ القِلى
وهَبْهُ كالمَلْحودِ في رمْسِهِ...
والبَسْ لمَنْ في وصْلِهِ لُبسَةٌ ...
لباسَ مَنْ يُرْغَبُ عنْ أُنسِهِ
ولا تُرَجِّ الوُدَّ ممّنْ يرَى ...
أنّك مُحتاجٌ الى فَلْسِهِ

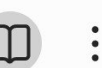
The assembly of al... 

مقامات الحريري 

Said Al Harith, son of Hammâm:
Now, when I had gathered what passed between them, I longed to know them in person.
And when the sun shone forth, and robed the sky with light,
I went forth before the camels had risen, and with an earliness beyond the earliness of the crow,
And began to follow the direction of that night voice, and to examine the faces with a searching glance ,
Until I caught sight of Abû Zayd and his son talking together, and upon them were two worn mantles.
Then I knew that they were my two talkers of the night,
the authors of my recitation.
So I approached them as one enamoured of their refinement, pitying their shabbiness .

And offered them a removal to my lodging, and the disposal of my much and my little ;
And began to tell abroad their worth among the travellers, and to shake for them the fruited branches;
Until they were whelmed with gifts, and taken as friends.

قال الحارثُ بنُ همّام: فلمّا وعَيتُ ما دارَ بينهُما. تُقْتُ الى أن أعرِفَ عينَهُما.
فلمّا لاحَ ابنُ ذُكاء. وألحَفَ الجوَّ الضّياءُ.
غدَوْتُ قبلَ استِقلالِ الرّكابِ.
ولا اغتِداءَ الغُرابِ.
وجعلْتُ أستَقْري صوْبَ الصّوتِ اللّيْليّ.
وأتوسّمُ الوُجوهَ بالنّظَرِالجَليّ.
الى أنْ لمحْتُ أبا زيْدٍ وابنَهُ يتحادَثان.
وعلَيهِما بُرْدانِ رثّانِ.
فعَلِمتُ أنّهُما نجِيّا ليلَتي. ومُعْتَزَى رِوايَتي.
فقَصَدْتُهُما قصْدَ كلِفٍ بدَماثَتِهِما.
راثٍ لرَثاثَتِهِما.
وأبَحْتُهُما التحَوّلَ الى رحْلي.
والتّحكّمَ في كُثْري وقُلّي.
وطَفِقْتُ أسيّرُ بينَ السّيّارةِ فضْلَهُما. وأهُزّ الأعْوادَ المُثمِرَةَ لهُما. الى أنْ غُمِرا بالنُّحْلانِ.
واتُّخِذا منَ الخُلاّنِ.



Now we were in a night camp, whence we could discern the build of the villages, and Spy the fres of hospitality.
And when Abu Zayd saw that his purse Was full, and his distress removed, he said to me,
Truly my body is dirty, and my filth has caked ,
Wilt thou permit me to go to a village, and bathe, and fulfil this urgent need ?
I said, If thou wilt; but quick return !"
He said, Thou shalt find me appear again to thee, quicker than the glancing of thine eye."
Then he coursed away, as courses the good steed in the training

ground, and said to his son, Haste haste
And We imagined not that he Was deceiving, or seeking to escape,So We stayed and watched for him as men watch for the new moons of feasts, and made search for him by spies and scouts.
Until the sunlight Was weak with age, and the wasted bank of the day had nigh crumbled in.
Then, when the term of waiting had been prolonged, and the sun showed in faded garb



وكُنّا بمعرَّسٍ نتبيّنُ منهُ بُنْيانَ
القُرَى. ونتنوّرُ نيرانَ القِرَى.

فلمّا رأى أبو زيدٍ امتِلاءَ كِيسِهِ.
وانجِلاءَ بُوسِهِ.
قال لي: إنّ بدَني قدِ اتّسَخَ.
ودرَني قد رسَخَ.
أفتأذَنُ لي في قصْدِ قريَةٍ
لأستَحمّ. وأقضيَ هذا المُهِمَّ؟
فقلتُ: إذا شِئْتَ فالسّرعَةَ السّرْعَهْ.
والرّجعَةَ الرّجْعَه!
فقال: ستجِدُ مطْلَعي عليْكَ. أسرَعَ
منِ ارْتِدادِ طرْفِكَ إليْكَ.
ثمّ استَنّ استِنانَ الجَوادِ في
المِضْمارِ.

وقال لابْنِهِ: بَدارِ بَدارِ!
ولمْ نخَلْ أنّهُ غرَّ.
وطلَبَ المفَرّ.
فلبِثْنا نرقُبُهُ رِقبَةَ الأعْيادِ.
ونستَطلِعُهُ بالطّلائِعِ والرّوّادِ.
الى أنْ هَرِمَ النّهارُ.
وكادَ جُرُفُ اليومِ ينْهارُ.
فلمّا طالَ أمَدُ الانتِظارِ.
ولاحَتِ الشمسُ في الأطْمارِ.



I said to my companions,
"We have gone to the extreme in

delay, and have been long in he setting forth;
So that we have lost time, and it is plain that the man was lying.
Now, therefore, prepare for the journey, and turn not aside to the greenness of dung heaps."
Then I rose to equip my camel and lade for the departure ; and found that Abu Zayd had written on the pack saddle:

Oh thou, who wast to me an arm and a helper, above all mankind
Reckon not that I have left thee through impatience or ingratitude
For since I was born I have been of those who " when they have eaten

separate.
Said Al Harith : " Then I made the company read the words of the Koran that were on the pack saddle, so that he who had blamed him might exouse him.
And they admired his witticism, but commended themselves from his mischief.
Then we set forth, nor could we learn whose company he had gotten in our place.



قُلتُ لأصْحابي: قد تَناهَيْنا في
المُهْلَةِ. وتمادَيْنا في الرّحلَةِ.

الى أنْ أضَعْنا الزّمانَ.
وبانَ أنّ الرجُلَ قد مان.
فتأهّبوا للظّعَنِ.
ولا تَلْووا على خضْراء الدِّمنِ.
ونَهَضْتُ لأحدِجَ راحِلَتي.
وأتحمّلَ لرِحلَتي.
فوجدْتُ أبا زيْدٍ قد كتبَ. على
القَتَبِ:
يا مَنْ غَدا لي ساعِداً ...
ومُساعِداً دونَ البَشَرْ
لا تحْسَبَنْ أنّي نأي ...
تُ عنْ مَلالٍ أو أشَرْ

لكنّني مُذْ لمْ أزَلْ ...
ممّنْ إذا طَعِمَ انتشَرْ

قال: فأقْرَأتُ الجَماعةَ القتَبَ.
ليعْذِرَهُ من كان عتَبَ.
فأُعجِبوا بخُرافَتِه.
وتعوّذوا منْ آفَتِه.
ثمّ إنّا ظعَنّا.
ولمْ ندرِ من اعتاضَ عنّا.